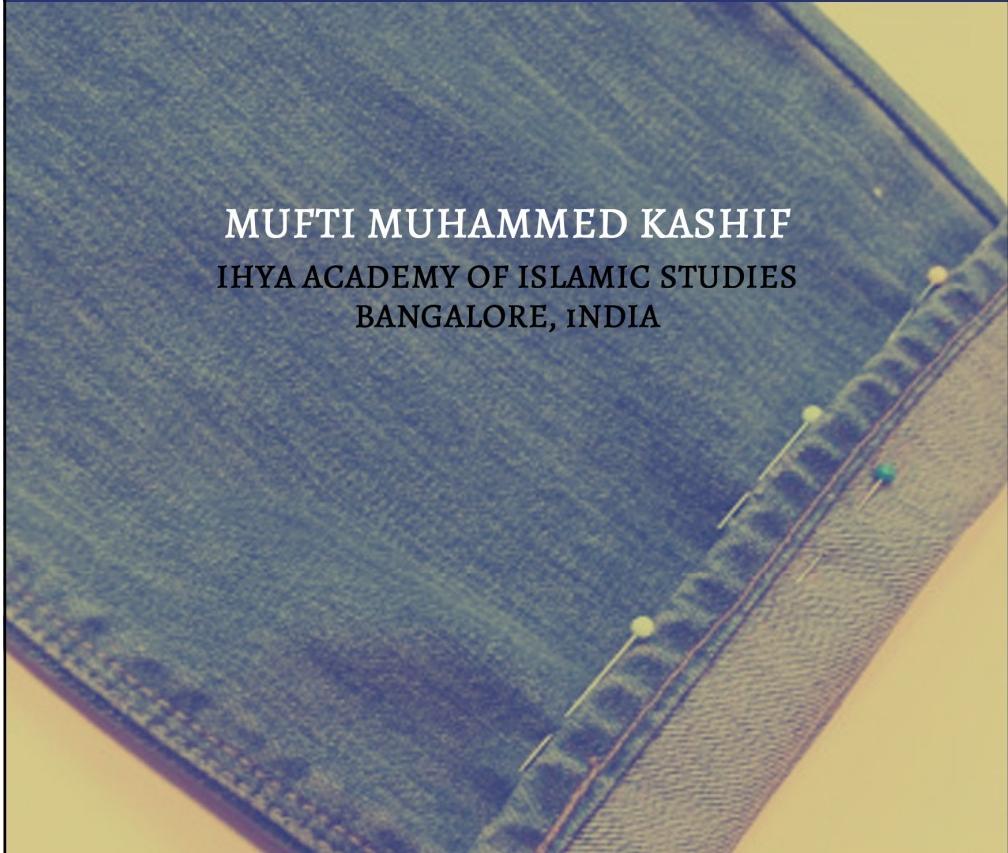


ISLAMIC RULING ON FOLDING PANTS IN SALAH

MUFTI MUHAMMED KASHIF
IHYA ACADEMY OF ISLAMIC STUDIES
BANGALORE, INDIA



INTRODUCTION

Enmity of the Wahhabis against the Ahl us-Sunnah is well known. They oppose almost anything which is related to Ahl us-Sunnah, be it beliefs or actions (*'aqaid or 'amal*).

One of the most prevalent and common issue today is folding of the pants in Salah. According to Ahl us-Sunnah, folding pants in Salah is prohibitively disliked (*makruh-e-tahrimi*), but according to the Wahhabis, the pants must be folded from bottom so that the ankles are not covered. This erroneous act of theirs is based on their false understanding of the Quran & the Sunnah.

In this article, I will explain the stance of the Ahl us-Sunnah on this issue. May Allah Almighty enable us to see the truth and follow

CHAPTER I

AHADITH ON PROHIBITION OF WEARING GARMENTS WHICH HANG BELOW THE ANKLES.

Our Prophet ﷺ prohibited wearing clothes which hang below the ankles. Below are some of the ahadith narrated in *Sihah Sitta* regarding this and which serve as main reference of the Wahhabis for their claim to fold the pants in Salah. Since the Wahhabis are ignorant of the Quran and the Sunnah, they can't comprehend even the clear hadith text. The hadith clearly says that it is prohibited only when done out of pride and conceit.

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ مَا أَسْفَلَ مِنَ الْكُعْبَيْنِ مِنَ الْإِزارِ عَلَيْهِ وَسَلَّمَ قَالَ فَفِي النَّارِ .

Narrated Abu Huraira: The Prophet ﷺ said, "The part of an *Izar* which hangs below the an-

cles is in the Fire. (Book: Dress, Chapter: The part of the garment that hangs below the ankles is in the Fire, Sahih al-Bukhari)

قَالَ سَيِّدُنَا أَبَا هُرَيْرَةَ، يَقُولُ قَالَ النَّبِيُّ -أَوْ قَالَ أَبُو
بَيْنَمَا رَجُلٌ يَمْشِي فِي "الْقَاسِمِ". صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
حُلَّةً، تُعْجِبُهُ نَفْسُهُ مُرَجِّلٌ جُنْتَهُ، إِذْ خَسَفَ اللَّهُ بِهِ،
فَهُوَ يَتَجَلَّ إِلَى يَوْمِ الْقِيَامَةِ .

Narrated Abu Huraira: The Prophet ﷺ or 'Abul Qasim) said, "While a man was walking, clad in a two-piece garment and **proud of himself** with his hair well-combed, suddenly Allah made him sink into the earth and he will go on sinking into it till the Day of Resurrection. (Book : Dress, Chapter: Whoever drags his garment out of pride and arrogance, Sahih al-Bukhari)

أَنَّ ابْنَ عُمَرَ، حَدَّثَهُ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
 بَيْنَمَا رَجُلٌ يَجْرِي إِزَارَهُ مِنَ الْخُيَلَاءِ خُسْفَ بِهِ، قَالَ
 فَهُوَ يَتَجَلَّجُ فِي الْأَرْضِ إِلَى يَوْمِ الْقِيَامَةِ".

Narrated Ibn `Umar: The Prophet ﷺ said,
 "While a man was walking, **dragging his dress with pride**, he was caused to be swallowed by the earth and will go on sinking in it till the Day of Resurrection.(Book : Prophets, Sahih al-Bukhari)

عَنْ حُذَيْفَةَ بْنِ الْيَمَانِ، قَالَ: أَخَذَ رَسُولُ اللَّهِ صَلَّى اللَّهُ
 عَلَيْهِ وَسَلَّمَ، بِعَضَلَةَ سَاقِي أَوْ سَاقِهِ، فَقَالَ: هَذَا مَوْضِعُ
 الإِزَارِ، فَإِنْ أَبَيْتَ فَأَسْفَلَ، فَإِنْ أَبَيْتَ فَلَا حَقَّ لِإِزَارِ
 فِي الْكَعْبَيْنِ.

Hazrat Hudhaifah bin Al-Yamaan radiyallahu anhu reports that Rasoolullah sallallahu alaihe wasallam caught the shin of my leg, or

of his own leg and said, "This is where the lungi should reach, and if not, then a little further down, and if not, then the lungi has no right on the ankle." (Shama'il Muham-

مادیہ، Lungi Of Rasoolullah جاء ما باب

(وسلم عَدَ الدَّلِيلُ الْمُرْسُولُ إِذَا رَأَى صَفَافَ

CHAPTER II

AHADITH ON PROHIBITION OF FOLDING OR TUCKING UP CLOTHES IN SALAH.

The Prophet ﷺ prohibited the folding of clothes and hairs in Salah. In fact, Imam Bukhari and Imam Muslim have written separate chapters on the prohibition of folding clothes and hairs in the Salah. Below are a few ahadith in this context.

عَنْ ابْنِ عَبَّاسٍ - رَضِيَ اللَّهُ عَنْهُمَا - عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ
أُمِرْنَا أَنْ نَسْجُدَ عَلَى سَبْعَةِ أَعْظَمٍ وَلَا نَكْفَ ثُوبًا وَلَا
شَعْرًا .

Narrated Ibn `Abbas: The Prophet ﷺ said, "We have been ordered to prostrates on seven bones and not to tuck up the clothes or hair."

(Book: Call to Prayers (*Adhaan*) Chapter: To prostrate on seven bones, Sahih Bukhari)

عَنِ ابْنِ عَبَّاسٍ. رَضِيَ اللَّهُ عَنْهُمَا. عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ "أُمِرْتُ أَنْ أَسْجُدَ عَلَى سَبْعَةِ لَا أَكُفُّ شَعْرًا وَلَا تُؤْبَغًا".

Narrated Ibn `Abbas: The Prophet ﷺ said, "I have been ordered to prostrate on seven (bones) and not to tuck up the hair or garment." (Book: Call to Prayers, Chapter: One should not tuck up his garment in As-Salat (the prayer), Sahih Bukhari)

عَنِ ابْنِ عَبَّاسٍ، رَضِيَ اللَّهُ عَنْهُمَا قَالَ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ "أُمِرْتُ أَنْ أَسْجُدَ عَلَى سَبْعَةِ أَعْظَمِ عَلَى الْجَبَهَةِ. وَأَشَارَ بِيَدِهِ عَلَى أَنْفِهِ. وَالْيَدَيْنِ، وَالرُّكْبَتَيْنِ وَأَطْرَافِ الْقَدَمَيْنِ، وَلَا تُكْفِثَ الثِّيَابَ

وَالشَّعْرَ".

Narrated Ibn `Abbas: The Prophet ﷺ said, "I have been ordered to prostrate on seven bones i.e. on the forehead along with the tip of the nose and the Prophet (ﷺ) pointed towards his nose, both hands, both knees and the toes of both feet and not to gather the clothes or the hair." (Call to Prayers (Adhaan), Chapter: To prostrate on the nose, Sahih al-Bukhari)

عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ
أُمِرْتُ أَنْ أَسْجُدَ عَلَى سَبْعٍ وَلَا
أُكِفَّ الشَّعْرَ وَلَا الْثِيَابَ الْجَبَهَةَ وَالْأَنْفِ وَالْيَدَيْنِ
وَالرُّكْبَتَيْنِ وَالْقُدْمَيْنِ"

Ibn Abbas reported: The Messenger of Allah (ﷺ) Said: I was commanded to prostrate

myself on the seven (bones) and forbidden to fold back hair and clothing. (The seven bones are): forehead, nose, hands, knees and feet. (The Book of Prayers, Chapter: The Limbs Of Prostration And The Prohibition Of Tucking Up One's Hair And Garment Or Having Ones Hair In A Braid When Praying, Sahih Muslim)

عَنْ أَبْنِ عَبَّاسٍ، قَالَ أُمِرَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ يَسْجُدَ عَلَى سَبْعَةِ وَنْهَايَ أَنْ يَكْفَ شَعْرَهُ وَثِيابَهُ . هَذَا حَدِيثُ يَحْيَى . وَقَالَ أَبُو الرَّبِيعِ عَلَى سَبْعَةِ أَعْظُمٍ وَنْهَايَ أَنْ يَكْفَ شَعْرَهُ وَثِيابَهُ الْكَفِينِ وَالرُّكْبَتَيْنِ وَالْقَدَمَيْنِ وَالْجَبَهَةِ .

Ibn 'Abbas reported: The Apostle of Allah ﷺ had been commanded that he should prostrate on the seven (bones) and he was forbidden to fold back the hair and clothing. And in

the narration transmitted by Abu Rabi' (the words are):" on the seven bones and I was forbidden to fold back the hair and clothing". According to Abu'l-Rabi' (the seven bones are): The hands, the knees, and the (extremities) of the feet and the forehead.(The Book of Prayers, Chapter: The Limbs Of Prostration And The Prohibition Of Tucking Up One's Hair And Garment Or Having Ones Hair In A Braid When Praying, Sahih Muslim)

عَنْ ابْنِ عَبَّاسٍ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ
أُمِرْتُ أَنْ أَسْجُدَ عَلَى سَبْعَةِ أَعْظُمٍ وَلَا أَكُفَّ ثُوَبًا وَلَا
شَعْرًا " .

Ibn 'Abbas reported from the Messenger of Allah ﷺ I was commanded to prostrate myself on seven bones and not to fold back clothing or hair. (The Book of Prayers, Chapter: The Limbs Of Prostration And The Prohibition Of

Tucking Up One's Hair And Garment Or Having Ones Hair In A Braid When Praying, Sahih Muslim)

عَنِ ابْنِ عَبَّاسٍ، أَمِرَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ يَسْجُدَ عَلَى سَبْعٍ وَنُهِيَّ أَنْ يَكْفِتَ الشَّعْرَ وَالثِّيَابَ "
 "Ibn 'Abbas reported: The Messenger of Allah (ﷺ) had been commanded to prostrate on seven (bones) and forbidden to fold back hair and clothing.(The Book of Prayers, Chapter: The Limbs Of Prostration And The Prohibition Of Tucking Up One's Hair And Garment Or Having Ones Hair In A Braid When Praying, Sahih Muslim)

عَنِ ابْنِ عَبَّاسٍ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَمِرْتُ أَنْ أَسْجُدَ عَلَى سَبْعَةِ أَعْظَمِ الْجَبَاهَةِ وَأَشَارَ " قَالَ بِيَدِهِ عَلَى أَنْفِهِ وَالْيَدَيْنِ وَالرِّجْلَيْنِ وَأَنْطَافِ الْقَدَمَيْنِ

وَلَا نَكِفَّتِ الْثِيَابُ وَلَا الشَّعْرُ " .

Ibn Abbas reported that the Messenger of Allah ﷺ said: I have been commanded to prostrate myself on seven bones:" forehead," and then pointed with his hand towards his nose, hands, feet, and the extremities of the feet; and we were forbidden to fold back clothing and hair.(The Book of Prayers, Chapter: The Limbs Of Prostration And The Prohibition Of Tucking Up One's Hair And Garment Or Having Ones Hair In A Braid When Praying, Sahih Muslim)

عَنِ ابْنِ عَبَّاسٍ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " أُمِرْتُ " . قَالَ حَمَادٌ أَمِرَ رَبِّيْكُمْ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ يَسْجُدَ عَلَى سَبْعَةٍ وَلَا يَكْفَ شَعْرًا وَلَا ثُوبًا

Narrated Abdullah ibn Abbas: Ibn Abbas reported the Prophet ﷺ as saying: I have been

commanded - according to the version of Hammad: Your Prophet ﷺ was commanded - to prostrate on seven (bones), and not to fold back the hair or the clothing.(Prayer (Kitab Al-Salat), Chapter: The Limbs Upon Which One Should Prostrate, Sunan Abi Dawud)

عَنْ ابْنِ عَبَّاسٍ، قَالَ أَمِيرُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّ يَسْجُدَ عَلَى سَبْعَةِ أَعْظَمٍ وَنَهِيَّ أَنْ يَكْفَ الشَّعْرَ وَالثِّيَابَ.

It was narrated that Ibn 'Abbas said:"The Prophet ﷺ was commanded to prostrate on seven bones and was forbidden to tuck up his hair and garment."(The Book of The At-Tatbiq (Clasping One's Hands Together), Chapter: The prohibition of tucking up one's garment when prostrating, Sunan Nasai)

عَنِ ابْنِ عَبَّاسٍ، قَالَ أَمْرَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
أَنْ يَسْجُدَ عَلَى سَبْعَةِ أَعْظُمٍ وَلَا يَكْفَ شَعْرَةٌ وَلَا ثِيابَهُ.
قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

Ibn Abbas narrated: "The Prophet ﷺ ordered that one should prostrate on seven bones and that he should not gather his hair nor his garment." (The Book on Salat (Prayer), Chapter: What Has Been Related About Prostrating On Seven Bones, Jame Tirmizi)

CHAPTER III

From Chapter I and II it is clear that Prophet ﷺ Prohibited wearing the garments which hang below the ankles and also prohibited folding the clothes in Salah.

The Sunnah is to wear the pants that are above the ankles and don't cover them. However, if a person is wearing pants which cover the ankles, should he fold it or leave it as it is? According to Ahl us-Sunnah, the person should leave the pants as it is and should not fold it because the prohibition of wearing garments below the ankles is only when it is done out of pride and ego.

The ahadith mentioned in chapter I clearly state that this prohibition is applicable only to the person who does it out of pride. Also, when the Prophet ﷺ prohibited the below

ankle garments, Hazrat Abu Bakr came to the Prophet ﷺ and said that his Izar slips down due to his stomach and covers the ankles. The Prophet ﷺ said that it is fine as it is not done out of pride or conceit.

عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ "مَنْ جَرَّ ثَوْبَهُ
خُيَلَاءً لَمْ يُنْظُرِ اللَّهُ إِلَيْهِ يَوْمَ الْقِيَامَةِ". قَالَ أَبُو بَكْرٍ
يَا رَسُولَ اللَّهِ إِنَّ أَحَدَ شِقَّيِّ إِذَارِي يَسْتَرُّ خِيَانَهُ
أَتَعَاهَدَ ذَلِكَ مِنْهُ. فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ "
لَسْتَ مِنَ يَضْنَعُهُ خُيَلَاءً".

Narrated `Abdullah bin `Umar: The Prophet (ﷺ) said Allah will not look, on the Day of Resurrection at the person who drags his garment (behind him) out of conceit. On that Abu Bakr said, "O Allah's Messenger ﷺ ! One side of my Izar hangs low if I do not take care of it." The Prophet ﷺ said, 'You are not one of

those who do that out of conceit."(Book: Dress, Chapter: Whoever dragged his Izar without conceit, Sahih al-Bukhari)

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ "مَنْ جَرَّ ثَوْبَهُ مِنَ الْخُيَلَاءِ لَا يَنْظُرُ اللَّهُ إِلَيْهِ يَوْمَ الْقِيَامَةِ". قَالَ أَبُو بَكْرٍ يَا رَسُولَ اللَّهِ إِنَّ أَحَدَ شَقَّ إِذَا رَأَيَ يَسْتَرِّ خِلْفَهُ إِلَّا أَنْ اتَّعَاهَدَ ذَلِكَ مِنْهُ. فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

"إِنَّكَ لَسْتَ مِنَ يَصْنَعُ ذَلِكَ خُيَلَاءَ" The Messenger of Allah [صلَّى اللهُ عَلَيْهِ وَسَلَّمَ] said: "Whoever drags his garment out of pride, Allah will not look at him on the Day of Resurrection." Abu Bakr said: "O Messenger of Allah, one side of my Izar slips unless I pay attention to it." The Prophet [صلَّى اللهُ عَلَيْهِ وَسَلَّمَ]: "You are not one of those who do that out of pride."(The Book of Adornment, Chapter: Isbal Al-Izar (Letting the Izar Hang Below the Ankles), Sunan an-Nasa'i)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ "مَنْ جَرَّ ثَوْبَهُ
خُيَلَاءَ لَمْ يَنْظُرِ اللَّهُ إِلَيْهِ يَوْمَ الْقِيَامَةِ". فَقَالَ أَبُو بَكْرٍ
إِنَّ أَحَدَ جَانِبِيْ إِذَا رَأَيَ يَسْتَرِّ خَيْرًا لَا تَعَاهَدْ ذَلِكَ مِنْهُ.
قَالَ "لَسْتَ مِنْ يَفْعَلُهُ خُيَلَاءَ".

The Messenger of Allah ﷺ as saying: If anyone trails his garment arrogantly, Allah will not look at him on the Day of Resurrection. Then Abu Bakr said: One of the sides of my lower garment trails, but still I remain careful about it. He said: You are not one of those who do out of conceit.(Book : Clothing (Kitab Al-Libas), Chapter: What Has Been Reported Regarding Isbal With The Izar, Sunan Abi Dawud)

CHAPTER IV

Though it is clear from the ahadith that the prohibition of lowering the garment which covers the ankles, applies only to the people who do it for pride and conceit. In addition to that, we cite a few references from the books of the Jurists.

One of the most famous text *al-Hidaya* states:

و لا يكف ثوبه لانه نوع تجبر i.e. And the garment should not be folded as it is a kind of conceit and pride. (*Hidaya Awwalain*, Page: 101)

Fatawa Alamgiri states:

يكره للحاصل ان يبعث بثوبه او لحيته او جسده وان ،

يكتف ثوبه بان يرفع ثوبه

من بين يديه او من خلفه اذا اراد السجود كذا في معراج

الدارى

It is disliked for a *musalli* to play with his clothes or beard or body and folding of clothes is also disliked, like lifting the clothes from the front or from the back while going to *sijdah*, as stated in *Meraj ud-Dari* (Fatawa Alamgiri, Vol: 1, Page; 105)

Imam **Ahmad Rida Khan** writes, "It is (folding of clothes in Salah) indeed disliked and strongly disliked. It is narrated in Sihah Sitta that the Prophet (ﷺ said, 'I have been ordered to prostrate on seven bones and not to fold hairs and clothes.'"

Its in *Sahihain* that the Prophet (ﷺ said, "I have been commanded not to fold hairs and clothes."

Its written in all the *mutoon* (major texts) of jurisprudence:

کرہ کف ثوبہ

i.e. folding the clothes is disliked.

پدخل : Its in *Fath ul-Qadeer & Bahr ur-Raiq*:

بـحر الرائق بـأبـ ما يفسـد الـ صلـوة وـ ما يـكرـه فـيـها)) اـيـضاً فـي كـفـ الثـوب نـشـيرـ كـمـيهـ sleeves also comes under the folding of clothes

In *Durre Mukhtar* it is stated that:

کرہ کف ای رفعہ ولو تراب کم شمر کم اوذیل
(Lifting of cloth is disliked even when it is done to avoid the soiling, like folding the sleeves or the bottom wear) الدرالبختار، باب مایفسد الصلوٰۃ و مایکرہ فیھا

In *Ghunyah*:

يُرْفَعُ مِنْ بَيْنِ يَدِيهِ أَوْ مِنْ خَلْفِهِ عِنْدِ السُّجُودِ

او يدخل فيها وهو مكفوف كما اذا دخل وهو مشمرا لكم او الذيل

It is disliked to fold/lift the clothes in Salah with minor actions (*amal-e-qalil*) such as lifting the cloth from front or from back while going for *Sajdah* or starting the Salah in such a state that his sleeves and bottom garments are folded) غنية المستمل ، يكره فصله في الصلوة و ما لا يكره)

So it is a must to unfold the sleeves and pray, even though he may miss a *rakat* (in unfolding the sleeves) and if he prays without unfolding, then Salah is required to be repeated as every Salah prayed with *karahat* (dislike) should be repeated, as mentioned in *Durre Mukhtar etc.* (Fatawa Ridawiyah, Vol 7, Page 53)

CONCLUSION

- The pants should be made such that it is above ankle all the times.
- If the pants covers the ankles it must not be folded (either from outside or from inside) as it will make the Salah prohibitively disliked (*mahrooh-e-tehreemi*) and Salah will required to be repeated.
- Similarly rolling up the sleeves and tucking in the shirt is also disliked in Salah. Sleeves must be unrolled and shirt should be tucked out of pant in Salah.

and the absolute knowledge is with Almighty Allah.

Servant of the Ulema

Muhammed Kashif ul-Ansari al-Ridawi

Dar ul-Ifta Ihya Academy | Jamiah Hasnain

IHYA ACADEMY OF ISLAMIC STUDIES
BANGALORE INDIA
IHYA786@GMAIL.COM